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THIRTEENTH ANNUAL MEETING
OF THE
American Academy of Political and Social
Science

Philadelphia, April 16, and 17, 1909

It is a source of much gratification to your committee to be able to present an enthusiastic report on the proceedings of the Thirteenth Annual Meeting of the Academy. In addition to the scientific importance of the sessions, the Annual Meeting attracted members from all sections of the country. The opportunity was thus offered to members of the Academy to become acquainted with one another, a feature of much importance in the development of the spirit of co-operation within the Academy membership.

All the sessions attracted large audiences. At each meeting a distinct contribution was made to our knowledge of the important questions involved in race improvement in the United States. At the opening session the Academy enjoyed the co-operation of the Committee on Congestion of Population in New York. A special exhibit was arranged for and through the courtesy of the City Club of Philadelphia; this exhibit was hung in the rooms of the club. Mr. Benjamin C. Marsh, secretary of the committee, explained in full the significance of the charts, diagrams and pictures on Friday morning (April 16th), and at the luncheon gave an informal address on the importance of the movement.

Your committee desire to take this opportunity to express its cordial appreciation of the co-operation of the committee and especially for the contribution of Mr. Marsh to the success of the Annual Meeting.

The Academy was also fortunate in securing the co-operation of Professor Lightner Witmer, of the University of Pennsylvania, who arranged for a special psychological clinic on Saturday morning, April 17th. At this clinic Dr. Witmer dealt with "A Clinical Study and Treatment of Normal and Abnormal Development." Dr. Witmer's remarks were followed with deep interest by the members of the Academy.

The thanks of the Academy are also due to the members of the Committee on Program, the local Reception Committee, of which Mr. Samuel F. Houston was chairman; and to the Ladies' Reception Committee, of which Mrs. Charles Custis Harrison was chairman. We desire to make our acknowledgment to the University Club and the Manufacturers' Club, both of Philadelphia, for the courtesies which they extended to visiting members of the Academy.

We also wish to express our obligation to Major Joseph G. Rosengarten

and Mr. Stuart Wood, whose entertainment of the speakers on Friday and Saturday evenings constituted one of the most delightful social occasions of the Annual Meeting. The Academy is also under deep obligations to those who contributed to the Special Annual Meeting Fund, which the Academy must raise in order to defray the expenses of the Annual Meeting.

In addition to the formal papers contained in the proceedings, we append herewith the briefer remarks made by Mr. Marsh, and those of the presiding officers at the various sessions. Mr. Marsh said:

City planning in America may be characterized as chiefly an æsthetic development until within a few years, while the city planning of German cities is primarily social and economic. Foreign cities have standardized the conditions of housing of their working population and have attempted to enforce these standards whenever possible. This they have done through the unique system of districting the cities into zones or sections in which only buildings of a certain number of stories and covering a certain proportion of the site may be erected.

American cities have not as yet standardized housing conditions and have been prevented from enforcing building laws which they thoroughly appreciate are necessary and feasible owing to the fear that such regulations will be considered unconstitutional; since the owner of property in one part of the city, it is alleged, should be given equal right to develop his property and to secure all the income possible, as has been permitted to owners of property in the most congested parts of the city. So long as this opinion prevails it will be impossible to secure any normal development of American communities. The American law says that a city that has once permitted too intensive building is eternally committed to that policy; and that, if any change is made, it must be such as can be uniformly enforced.

The standardizing of American cities should, unquestionably, be similar to that of English cities, except, of course, the congested centers, where property rights would unquestionably be confiscated by attempting to enforce any healthy standards. In England the minimum ideal for the average working-man's family is a cheap, but well-built, house with four or five suitable rooms, together with a quarter-acre garden, or at least with a fair-sized courtyard. The site should be a healthy one and the house perfectly sanitary, well-lighted, well-ventilated and well-drained. And this accommodation must be supplied at a low rental, or it will be found beyond the means of the working classes. It behooves American cities to adopt such a system at once in sections where it is possible, since every year of delay will increase the difficulty of establishing such a normal standard.

The value of abundant provision of fresh air and sunlight surrounding each house not only to lower the death rate, but to improve the general health and physique of the people, and particularly of the children, is clearly evidenced by the following figures:

	Death rate per 1,000.	Infantile mortality per 1,000 births.
Letchworth (Garden City)	4.8	38.4
Bournville	7.5	80.2
Port Sunlight	9.0	65.4
Bethnal Green	19.1	155
Shoreditch	20.6	163
Wolverhampton	14.8	140
Middlesbrough	20.3	169
Average for twenty-six large towns.....	15.9	145

In order, however, to preserve areas where working people can afford the conditions essential to their maximum efficiency, emphasis must be put upon the importance of adapting transit facilities to the development of the community. An expensive means of transit means expensive land. Expensive land means high rents. High rents mean, generally, overcrowding; and thus a vicious circle of exploitation is started.

The location of factories is, also, an important factor in the development of a community, since workingmen will not live where they will have to spend more than half an hour from the time they leave their homes until they reach their place of work. Hence, it is of the greatest importance that the city should be harmoniously developed.

At the session of Friday afternoon, April 16th, Dr. Abraham Jacobi, of New York City, presided. Dr. Jacobi spoke as follows:

If I were to present an address to the American Academy of Political and Social Science I should wish to select as my text a sentence culled from Benjamin Franklin, who declares philosophy to be useless unless it leads to some practical good. Never has anybody expressed the quintessence of individual and collective civilized life more pointedly than that shrewd and wise man. The combination of science and its practical application was never better understood and interpreted; though science was in its infancy at his time and its application limited accordingly. Since then the discovery of the globe has been going on; electricity and steam have been rendered subservient to human needs, the structure of the human body has been revealed and its normal and morbid functions have been studied; the declaration of the independence of physiology from metaphysics has been declared, so that each may find and follow its own road; industry, production, and commerce have enriched and revolutionized the world; wealth has increased to an unthought-of degree, and the material required for universal well-being multiplied a hundred-fold; the microbic enemies of our race have been discovered and many of them conquered; the duration of life has been doubled,—and still the happiness of mankind is an unsolved problem.

That happiness depends on the conscientious application of all sorts of knowledge to the physical, intellectual, and moral wants of man. Both knowledge and general culture are slowly growing plants which Schiller said demand a blissful sky, much careful nursing, and a long number of springs.

I think I behold here one of these springs seen by the poet's eye. Men

and women have met to add and to listen to new stores of knowledge and the report of their application in the interest of all. A diversity of subjects will be discussed; not one of them unconnected with the present and the future needs of mankind. It is true that the United States is mentioned in many of the themes proposed for your consideration; but our country is only one of those to be benefited by the study of biology and sociology. Ignorance of them is particularly criminal in a democratic people whose mutual duties and responsibilities are uniform and general, because it is ourselves that are punished for our shortcomings. When a practitioner of medicine is ignorant, it is his patient that is punished; when the citizens of the republic, it is the nation.

This association was founded for the study and advancement of social and political science. The very fact that this study is inscribed on your flag proves the warmth of your democratic inclinations and interests, and your wish to transform the results of your knowledge into reality. It exhibits your interest in all classes of our people, of *the* people. Human anatomy and physiology, men's minds and morals, are not governed by classes or class rule. We in America know perfectly well, and are quite proud of the fact that, like Napoleon's marshals, many of our so-called aristocrats come from the ranks of newsboys and workmen; and are also aware that indolence and idleness and vice sap families and their ill-spent millions. Unless the laws of physical and moral hygiene are obeyed, and unless these laws of heredity are minded, any people, any class of the people, will suffer like the hundreds of prominent reigning families of Europe that have disappeared, and like so many of the present figure-heads whose physical and esthetic and ethical standards are below the average of the middle-class,—making ready for extinction.

The future of every nation, of this republic, will forever depend on the interest taken by all classes in the physique and the intellect of all classes. In the actual life of the nation there are no classes destined either for bad or for good. It is easily proved that *your* ailments, *your* infectious diseases, the mortality of *your* homes and of *your* class are controlled by those on whose labor you depend. Your tailor and seamstress, your coachman and maid, your stableman and postman, your nurse and teacher, the schoolfellow of your child, your railroad employees, the district telegraph boy,—they are your dangers and thereby your masters and control your destinies. Therefore, what you do for them you do for yourselves. Their tuberculosis, their diphtheria, their scarlatina, influenza, meningitis, are liable to become yours also. And as there is a contagion in the physical atmosphere, so in the moral and intellectual. The study of individual and collective hygiene when correctly and systematically carried on, leads both to the demand for and the practice of popular and racial improvement. The mutual interest displayed and the results gradually obtained lead to mutual understanding. That is why those Europeans amongst us who fifty years ago believed in no popular progress except through revolutions could, by the determined American efforts in behalf of the study and teaching of dangers and their removal, be taught to pin their faith on *evolution*. What you are accomplishing in your Academy in

the way of learning and of the dissemination of knowledge you are doing for mutual forbearing and co-operation. There is no country in which the people are more intent on learning, on teaching and mutual aid than America. Mutual help is as much a natural phenomenon with us as mutual warfare has always been believed to be irrepressible. So what you are contributing to by your endeavors is peace and harmony, both here and elsewhere.

That is much more logical than it looks in the presence of strife, and extortion, and murder, which is not all alien. Crime is individual, rarely epidemic, while the ethical progress of the nations, like their industry, is slow but persistent, in both its social and political bearings, the study of which is your object. The two belong together. They condition each other and more than to-day,—though I am not given to prophesy,—when our politics will have become purer, the twin studies will no longer be in our present meaning political, but more and more physical and social. The political existence of the nations and their governments will more than ever become dependent on social conditions, rational and free. The politics of the people at large must become more than ever social. Some call them socialistic. Even to-day the people do not enjoy bosses and partisan animosities. They need and gradually lean more to humane tendencies, with the cares both financial and intellectual, theirs and their children's. While expecting obedience to our self-made laws, this republic recognizes that, and no hard words dictated to high or low by prejudice or ignorance must sway public opinion. The terms social, socialistic, socialism, will lose their terror when we consider that the very socialists construe the meaning of their gospel differently, in a country of free speech and free press. Indeed we should not wonder when the configuration of future society cannot be determined by hard and fast rules laid down in our decade. Free speech may be sadly abused, however,—that is true; for thunder and lightning have been fired against what was presumed to be "socialism" without an attempt at definition, and without carrying conviction or other beneficial result. I have been told that though a man displays both thunder and lightning, he is not necessarily a Jupiter.

But I do know that when intelligent and public-spirited men and women club together all over the country for the scientific discussion, with altruistic ends, of questions concerning the physical, mental, and moral interests of all classes, rich and poor, old and young, nothing will follow excepting what is creditable to their efforts and good for the American people such as it is and will be. Your problem is very far from hopeless. Its significance will be discussed by Professor Carl Kelsey, the sociologist of the University of Pennsylvania.

Remarks of Dr. Walter Wyman, Surgeon-General, United States Public Health and Marine Hospital Service, who presided at the session of Friday evening, April 16th:

In reviewing the program of this Thirteenth Annual Meeting of the American Academy of Political and Social Science, one can but be impressed with the breadth of character of the subjects which have been and are to be discussed—their importance viewed from both an academic and a practical

standpoint. Race improvement in the United States is the general topic of the session, and "The Influence of City Environment on National Life and Vigor" is the special subject for consideration this evening. The program as a whole relates principally to physical conditions as affecting human welfare.

Human welfare may be described under three heads; physical, mental, and spiritual. These three elements are co-related, each bound closely with the others, and together they represent the scope of all human endeavor. Without minimizing in the least the other two, it seems to me that at the present time our principal needs relate to the physical.

Physical welfare is the foundation of race welfare in its broadest sense. It may be likened to the constitution in our legal system. The constitution is the foundation of our laws. There is not a state law, nor a city ordinance, nor police regulation, that does not rest upon it or is not in conformity therewith, unless it be one that is voidable. Yet we think little about the constitution, as we are enacting or enforcing our local ordinances, because we take the constitution as a matter of course, or because it is so intimately connected with our political system that it requires no special thought.

Again, we look upon the beautiful dome of the National Capitol at Washington, and the legislative chambers beneath, and have scarcely a thought of the foundation upon which it all so securely rests; yet it is there, and without it the dome and the chambers could not meet our vision. So physical welfare seems to me to be the necessary foundation for the general welfare; and we should so perfect it that we may lose sight of it and give our contemplation and efforts to higher welfare. In other words, physical welfare is only a means to welfare on a higher plane.

A sound mind in a sound body, *mens sana in corpore sano*, is an aphorism that has come down to us from antiquity, expressing both a truth and a goal to be attained; but in the light of modern thought it is insufficient as a guiding sentiment, since it contains no mention of the spiritual, and this latter is included in the modern thought of human progress.

Just what human progress is, just what it means, cannot be defined. Writers of the day speak frequently of the uplift of the race, but there is no definition in this term, and yet, without understanding it, there is no doubt that we are all engaged in furthering human progress—the uplift of humanity.

There is in astronomy what is known as the true stellar motion. By this is meant that while the stars are revolving in their orbits, and the planets are also revolving upon their axes, and some stars seem fixed, there is a general movement of them all, a progress through space; where they are going and where they are from, we do not know, but we do know that they are moving. So with human progress and the uplift; it exists. We do not understand it, and the best we can do is to catch its trend and keep ourselves in proper relation to it.

In this movement, the physician, the sanitarian, and the hygienist endeavor to keep the individual in line—in his correct place as an individual in the ranks of humanity, as humanity is pressing forward to its destination. If the individual weakens, or meets with accident, the physician discovers the cause of the weakening and applies the remedy, or applies his surgical skill to repair

the results of accident. The sanitarian looks to the individual's environment and the hygienist to his physical development.

Analogous service is rendered by the lawyer, whose ideal function is to preserve justice in the ranks, and by the minister of the gospel or priest, who promotes morality and spirituality, these also being essential to human progress. All belong to an organism representing human progress, in which each part is a means and at the same time an end to every other part.

The physician, then, or the sanitarian or the hygienist, while ministering to the physical, is also contributing to the mental and spiritual, performing his part as others are performing theirs, absolutely necessary to the general welfare, yet only one of several units.

These thoughts are suggested by an effort to understand the correct position of those interested in physical welfare in their relation to the world's work and progress, for with an understanding of our proper relation we are better able to perform our allotted part.

Sanitation and hygiene, representing physical welfare, are essential to the fullest development of the mental and spiritual. I necessarily speak from my own point of view, but feel impelled thus to speak as one privileged with a special viewpoint.

How closely this subject of sanitation and hygiene is associated with the topics discussed by this Academy will be perceived, I am sure, in listening to the papers that are to be read by gentlemen distinguished for their philanthropy and research and their achievements in uplifting endeavor. In their discussions upon "Recreation and Morality," "Race Degeneration," "Race Improvement and a Children's Bureau," and "The Influence of City Environment," they will give contributions of value, not only to the physical, but to the general welfare.

It is not my purpose to delay the program by extended remarks, and I will at once, therefore, begin the introduction of the essayists of the evening.

Remarks of the Very Rev. Thomas J. Shahan, Pro-Rector of the Catholic University of America, who presided at the session of Saturday afternoon, April 17th:

In a land of great political freedom, the chief obstacles to human progress are not found in the constitution of the state, but in the individual and the family; they are also seen to be partly physical and partly moral. The proper and natural growth of the individual is too often arrested by the introduction into his system of certain poisons that work incalculable evil both in the present and the future, since on the one hand they quench the light of the intellect and on the other light the fires of passion. Taken all together they represent a gross undue worship of the body which they slay insidiously while they seem to pamper and to flatter it. From these poisons, excessive alcoholism and the no less destructive drug habit, flows an ugly current of crime, insanity and unnatural disease, with all their fatal progeny. Through the spread of these poisons we soon behold the repulsive face of primitive barbarism leering at us from amid the highest social refinement; we behold reason itself dethroned incessantly from innumerable human temples, while the credulity of suffering mankind is so variously fed by many selfish interests

that it seems doubtful if the physical evils popularly laid up to medieval ignorance or superstition were really as great as the human damage rightly chargeable to the enormous abuse of drugs in modern times. Despite its incalculable advantages, modern society is everywhere face to face with this unhappy trinity of woes, whose tendency to increase has not yet been checked by all the efforts of a laudable philanthropy.

Another class of obstacles comes from the perversion of the family, physically and morally the primitive cell of human society. Its precincts are too often invaded in an unnatural way by many kinds of industry. In too many places the family ceases to be a little earthly heaven. Its calm dignity and sweet comfort are impossible amid certain surroundings of a mercenary industrial character. The mother has no nursery to adorn with her virtues, the father no haven of security and peace to return to after his day of toil, the child no training-ground for body and soul. All the tender, delicate sanctities of the home vanish before a selfish intensity of coarse toil, with all its implements and appliances. Moreover, the families that suffer most by this cruel conquest of their inferiors are usually the poorer ones, those whose share of natural and municipal advantages is the smaller and meaner one, whose surroundings at the best do not make for a rich development of the higher life of the spirit. No wonder that the family unit disintegrates easily and quickly amid such circumstances, and that the ancestral roof seldom shelters a second or a third generation. The children of such families tend to become a kind of social Bedouins, forever moving from place to place, having lost or never having known those tendencies of social conservatism that were or perhaps yet are so characteristic of the plain common people in many parts of the Old World. The evils that threaten the family have often been denounced by eloquent voices and by men in the highest places, but perhaps never in language so authoritative and far-reaching, so sober and grave as that of Leo XIII in his famous letter (1891) on the condition of the working classes.

However, the American mind is generously constituted, and to generous natures obstacles are usually a call to success, an incentive to action. In the words of Charles Sumner the American people have attained through representation and federation the mastery of this continent. And it is only fair to suppose that if they have solved the political problem on a scale unknown to all former nations they will in due time solve the social problem in a marvelously new and final way. With regard to this country, said Daniel Webster in 1849, "there is no poetry like the poetry of events, and all the prophecies lay behind the fulfilment." What the American man has accomplished in the way of free yet responsible government, is itself a great moral victory that permits us to hope for a still greater victory, the victory over selfishness, whatever form it assume, pleasure for its own low sake, pitiable unmanly fear, the passion of gain, social barbarism. All the obstacles to the development of character concerning which we shall hear this afternoon are quite certainly the outcome of selfishness. And it is precisely because the American people are pre-eminently an unselfish people and therefore a teachable, studious, inquiring people, that we may look forward in the future to a

race that shall justify splendidly the ways of God to His children of the New World. After all, it was not only to the individual and the family, but in a special manner to all Western mankind, that He gave on the one hand new and boundless opportunity, while on the other He anchored deep in their hearts a sacred instinct of religion that to not a few wise men seems the surest uplift and prop in the battle that stretches before us for whatever is good and desirable, fair and becoming in the social order, whose highest perfection, however, can never be reached unless both the individual and the family are first secured in all the native elements of their well-being.